

Callers & Individuals

[Salman al-Awdah](#)

📄 Imaam al-Albani on Abdur-Rahman Khaliq and Salman al-Awdah

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بسم الله الرحمن الرحيم

The question put to Shaikh Muhammad Naasiruddin al-Albaanee:

"From the matters that occur with the members of that group is that they study certain books, from them is the book 'Fusool minas-Siyaasatish-Shar'iiyyah fid-Da'wah Ilallaah' of Shaikh 'Abdur-Rahmaan 'Abdul-Khaaliq, and the book 'Al-Muslimoon wal-'Amal as-Siyaasee' and latterly the book 'Ahkaamut-Tasweer fish-Sharee'ah al-Islaamiyyah' - knowing that in some of these books, on page 183 of the book 'Fusool minas-Siyaasatish-Shar'iiyyah fid-Da'wah Ilallaah' Shaikh 'Abdur-Rahmaan speaks about the matter of neglect of Sharee'ah texts due to Sharee'ah benefits. And many of the Salafee youth in Sudan have been put to trial by this and other books, to the point that some of them, when we say, 'Shaikh al-Albaanee, hafizahullaahu ta'aalaa, says ...' then some of them launch bold assaults against the scholars of hadeeth and say, 'That is a scholar of hadeeth whose field is restricted to one area. He teaches, says what is authentic, checks and so on, but as for this man (i.e., 'Abdur-Rahmaan 'Abdul-Khaaliq), then he studies the situation that we live in and he knows about the affairs of this age, therefore he provides that which Sudan needs - to the extent that he wrote that book as if he were fully aware of Sudan.' So from this point confusion began, from the year 1984."

The Shaikh replied:

"Allaahul-musta'aan. This is a state that is very distressing, and this further affirms what I have just said - that those who take on the leadership of the Muslim youth today are themselves from the youth and those who have not equipped themselves with this knowledge. It is correct that al-Albaanee declares narrations authentic and weak etc., but he does not live on Mars. So he knows the circumstances in which the Muslims live, but he adheres to the Sharee'ah rulings and he does not hold that there is any way for a Muslim to say, 'The goal justifies the means,' and if 'Abdur-Rahmaan were to be asked, and he was a student of mine in the Islamic University, if he were asked or if I had the opportunity to meet him, 'Do you say that the goal justifies the means?' Then he would say, 'No,' because this is a principle of kufr. But if we direct his attention to the fact that he acts in accordance with it, and his life, and what he declares permissible, and that which he clearly states to be permissible from some of the forbidden things, then this is implementation of this principle which is such that no Muslim can consent to it. So he must reject it. But we say, 'What is the benefit of saying one thing and doing something else?'

So therefore we ask for this brother of ours, and for those who have been misled by his example into contravening the Sharee'ah in some rulings, we ask Allaah to guide and grant us and them that we

truly follow the way of the Book and the Sunnah, upon the manhaj of as-Salafus-Saalih, and I return to saying that this circumvention of certain Sharee'ah rulings is contrary to the way of the Muslims throughout the ages.

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believer's way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. Soorah an-Nisaa (4):115

So we ask Allaah, the Mighty and Majestic, to make us aware of the way of the first Muslims, and guides us to proceed upon that way.

Was-Salaamu 'Alaikum wa rahmatullaahi .."

And Shaikh al-Albaanee said:

"... I will now give you an example from our Salafee brothers, I, like you, state definitely that he is not Ikhwaanee, but his manhaj is Ikhwaanee, and he is a Salafee, and I do not think except that you know him well - and he is 'Abdur-Rahmaan 'Abdul-Khaaliq. You know him?"

[A] "Yes."

[Shaikh] "Fine. He was a student of mine in the Islamic University, and in those days he was an Ikhwaanee, and, if the terminology can be used 'turned to a Salafee' there, and he was one of the best of the youth who were attentive to the lessons and what was taught etc. I say the like of you with regard to Salmaan, he is not Ikhwaanee, but his manhaj is the manhaj of the Ikhwaanul-Muslimeen. How is that?

Firstly, he organised a group, a partisan-organisation, do you know this? 'Abdur-Rahmaan. This partisan organisation, this formation of a group is not upon the Salafee manhaj that we call to. Is that not the case? Then if Salmaan, who we are speaking about at the moment and at other times, if we say that he is not Ikhwaanee, and are speaking truly, then that does not extract him from being Ikhwaanee in his manhaj. This is where one should beware, that he is not Ikhwaanee, yet his manhaj is the manhaj of the Ikhwaanul-Muslimeen.

So I ask you now, do you perceive that he gathers the people into a group/organisation, he gathers the youth into a group/organisation, and he incites their emotions upon the like of what the Ikhwaanul-Muslimoon incite them upon, their helpers and their followers etc. I said in the previous lesson, the manhaj of the Ikhwaan is: 'Gather the people into an organisation, then instruct them - then nothing.' There is nothing except blind-gathering of people into an organisation, without any teaching. The proof is that close to a century has come upon the Ikhwaanul-Muslimeen, in their different lands, and they are, in military terms, in a situation of having made no gains. Why? Because this is what their manhaj brings about. They do not advance; not in knowledge, nor in 'aqeedah, nor in behaviour, they are just as they were, completely.

It is not possible for you to find brothers from the Ikhwaanul-Muslimeen following the manhaj of the Sunnah, outwardly at least, you find one of them imitating Hasan al-Bannaa, shortening his beard, and making it - like some of the scholars of the Hanafees say in the books of the Hanafees - like the foreigners or the westerners do. So they persist in following the example of Hasan al-Bannaa, and it

does not cross their mind to follow the example of the noblest of the Messengers (sallallaahu 'alaihi wa-sallam).

So now, is there something of this group organisation and this gathering of the youth? This was happening in Kuwait before that which occurred with them. So 'Abdur-Rahmaan and those around him were preoccupied away from cultivating and educating and training (tarbiyah) them upon Islaam - because of this partisanship and group organisation. And this is one of the effects of blind-hizbiyyah,"